THE Unskilful Skirmisher rebuked FOR BLASPHEMY

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Being a Brief Answer to a Pamphlet entitled, *A Skirmish made upon Quakerism.*

I have read over a Book put forth by *John Cheyney*, called, *A Skirmish made upon Quakerism*, which he saith, is *a brief Confutation of a most gross Principle, or Point of Doctrine maintained by one* William Penn *a* Quaker. A meer Brag, as in time will be made manifest.

William Penn's Words are these following (to clear his Position) *Such Commands are either relating to Ordinary, or Extraordinary Cases; by Ordinary Cases I mean, such as chiefly concern Faith and Holy Life, which are General, Permanent and Indispensible.*

By Extraordinary Cases I understand, Moses *going to* Pharaoh; *the Prophets several manner of Appearances to the Kings, Priests and People of* Israel, *with other temporary Commands relating to outward Services; and so we do say, that what is commanded to one man, is not binding, as such to another.*

But when the Lord shall say, if thou sinnest thou shalt dye, if thou keepest my Commandments thou shalt live; be ye holy; for I the Lord your God am holy, quoting these Scriptures, 1 *Pet.* 2. 21. *Heb.* 13. 7. 2 *Thes.* 3. And in these following Words saith, *These Precepts and Examples are obliging upon all; why? because they more or less meet with a Conviction in the Consciences of all; for* (saith he) *I am perswaded none that has a reasonable Soul, who has not out lived their Day, and on whom the Night is not come, amongst the* Indians *themselves, but would readily say, these are true and weighty Sayings; for Faith in God and an holy Self-denying Life, are necessary both to Temporal and Eternal Happiness.*

This with much more, besides a dozen pages (in his *Rejoynder*) of sober Confutation hath he bestowed to clear this Passage from such ungodly Consequences; and in those Pages bringeth *William Tindal* that ancient Protestant-Martyr, whom *John Fox* calleth the English-Apostle; *John Jewel* Bishop of *Salisbury*, and *Thomas Collier* an Eminent Man amongst the Western-Separatists in Confirmation of this Position, which *John Cheyney* taketh no notice of.

But the very things he chargeth against the *Quakers*, is he guilty of in every particular himself, and greater Blasphemy did I never meet with in so few Lines, then is asserted by *John Cheyney*; besides, such Contradiction, as none but a Novice durst have ventured to have published to the World.

The Apostle *Paul* who was a faithful Minister of Christ, his Doctrine was (as all his Ministers at this day is) to turn People *from Darkness to Light, and from the Power of Satan to the Power of God*, *Acts* 26. 18.

John

John Cheyney queſtions this Doctrine by ſaying, *What if the Light be idle, negligent, ſleepy, unfaithful, bribed and will let the Sinner ſin, and dye in Sin.*

The Scripture ſaith, John 3. 19. *This is the Condemnation that Light is come into the World, and men love Darkneſs rather then Light, becauſe their Deeds are evil; for every one that doth evil hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved, but he that doth Truth cometh to the Light, that his Deeds may be made manifeſt that they are wrought in God.*

Now J. C's Doctrine is quite contrary, he ſaith, *The Light may be negligent, idle, ſleepy, will let men ſin and die in Sin.* O horrid Blaſphemy!

Job ſaith, *Thoſe that do wickedly rebel againſt the Light*, Job 24. 13. *Is there any Number of his Armies, and upon whom doth not his Light ariſe?* Job 25. 3. *David* ſaith, *The Lord is my Light and my Salvation, whom ſhall I fear?* Pſalm 27. 1. But *John Cheyney* ſaith, *The Light within gives the Drunkard leave to be drunk, the Worldling to be a Worldling, the Impenitent man to be Impenitent*, when the Scripture ſaith, *The Life of God was the Light of men*, John 1. 4. and *John* came to bear witneſs to the Light, that all men through him might believe, *John* 1. 7. But J. C. rather bears witneſs againſt it, ſaying, *The Light within takes Part with the Fleſh and Satan againſt God*, and ſaith, *There is never a Soul in Hell but he may blame the Light within; for if the Light within were faithful to God and the Soul, it would not ſuffer any man to live in Sin, and dye in Sin.* I do think greater Wickedneſs never came out of a Prieſt's Mouth.

Now in Contradiction to himſelf, he ſaith, *It's*

true, I grant that without the Light within we could not come to the Knowledge of the Scripture, which indeed is Truth; for the Light of Christ was the Original of the Scripture, and is and will be forever the Authority of the Scripture; for the holy men of God spoke as they were moved of the holy Ghost, in which is Light, Life, Power, Strength and Ability to all that believe in the Light, to perform those things that the Lord requires of them, according to the Scripture of Truth.

But saith *J. C. Penn and all his Partakers conceit strange things of the Light within, and set it above the Scriptures* (and what doth he less in saying, that *without the Light within we could not come to the Knowledge of them*) *and this is their very Principle* (saith he) *that the Light within should be our Rule, and the Scripture inferiour to it.*

Now let any moderate serious Persons, whose Consciences are not given up to believe Lies consider whether that which giveth a right and true Understanding of the Scriptures (which *John Cheyney* granteth we cannot come to know without the Light within, which is the Light of Christ) be not the more sure Word of Prophecy, unto which we do well to take heed, till the day dawn, and the Day-Star arise in our Hearts, as the Apostle saith; for God is Light and in him is no Darkness at all; and it is the Inspiration of the Almighty that giveth Understanding; for we cannot think a good Thought of our selves, much less do a good Deed; for it is the Lord that worketh in us both to will and to do of his own good Pleasure.

I do affirm in the Name of God, that it is preposterously absurd for any man to charge the Rebellion of wicked men to the Insufficiency of the Light within, as *John Cheyney* hath done, comparing it to a negligent drunken Coach man, who sleeps and the Horses run Wood, or he drives into Pits and Bogs; *so*, saith he, *the Light within takes Part with the Flesh and Satan against God, and suffers the Soul to be sensual, worldly and ungodly, and so is at least the permissive Cause of the Sinner's Sin and Damnation.*

This I do affirm is contrary to the Doctrine of Christ and his Apostles; for their Doctrine was to turn People from Darkness to Light, from the Power of Satan to the Power of God, *Acts* 26. 18. *In him was Life, and the Life was the Light of men,* John 1. 4. and this is the true Light that *John* bore record of, that lighteth every man that cometh into the World, *John* 1. 9. and it is in this Light that we believe, by which we are certainly perswaded that there is no Salvation nor Redemption from Sin, but by him who is said to be the true Light, that lighteth every man that cometh into the World, which doth reprove in secret, when no Eye seeth, as it is written, *All things that are reproved are made manifest by the Light; for whatsoever doth make manifest is Light,* Ephes. 5. 13. *And if we walk in the Light, as he is in the Light, then have we Fellowship one with another, and the Blood of Jesus Christ cleanseth us from all Sin,* 1 Joh. 1. 7. *And God who commanded Light to shine out of Darkness hath shined in our Hearts to give us the Knowledge of the Glory of God in the Face of Jesus Christ*; so that we dare not blame the Light of Christ within,

if

if men through their Rebellion bring Deſtruction upon themſelves, the Light is their Condemnation, *John* 3. 19. But if the Light within which ſhould be man's Guide, be ſo unfaithful both to God and man, as through its Negligence and Idleneſs (as *John Cheyney* blaſphemouſly ſaith) ſhould give leave to ſin, then could not the Light be man's Condemnation, but muſt condemn it ſelf; but I do affirm in the Name of the God of *Iſrael*, that the Light, with which Chriſt hath enlightned every man that cometh into the world, is God's faithful and true Witneſs, that never ſuffered Sin to go unreproved in the Conſciences of thoſe that hearken to it, and many can ſet to their Seals, that this is the Reproof of Inſtruction, which is the Way of Life.

John Cheyney ſaith, *now comes* Penn *and a Sect of People called* Quakers, *and cry up the Light within, and tell us we muſt hearken to this in all things, and further then this Light within ſhall teach and lead us, we are to give no hearkning to what the Scripture ſaith.*

Now obſerve, he hath confeſſed that *it's true, that without the Light within we cannot at all come to the Knowledge of the Scripture*, and if he would be faithful to what he grants to be true, what cauſe hath he to find fault with the *Quakers* for minding and crying up the Light within, whenas himſelf ſaith, *we cannot come to the Knowledge of the Scripture without the* Light *within.*

But I perceive *J. C.* was ambitious to be ſeen to do ſomething in print againſt the Light, and the People whom God hath bleſſed; but it is my Faith in God, that

that it is to little purpoſe, except to publiſh his own Shame and everlaſting Contempt unleſs he repent; for Truth is not his Covering, but Falſhood and Deceit, which will be ſtript off him, and he left naked and bare to all whoſe Senſes are exerciſed to diſcern betwixt Good and Evil; for certain I am he doth err not knowing the Scriptures nor the Power of God: Many other things I have in my Mind againſt what he hath written, but believing ere long he will receive a more full Anſwer from ſome that are more particularly concerned, I conclude, having nothing in my Heart but Love to his Perſon, but I am an Irreconcileable Enemy to his pernicious Opinions of the Light within, which will be too hard for him to ſtrive againſt; for *the Nations of them that are ſaved ſhall walk in the Light of the Lamb*, Rev. 21. 24. which is the Light that the *Quakers* direct People to, and exalt over all.

Warrington the 3*d*. of the 8*th*. Moneth, 1676.

Bryan Sixmith.

THE END